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THE
COLUMBIA MAGAZINE.

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INTRODUCTION.

“**T**HE *signs of the times* call for the united and vigorous exertions of all the friends of truth and godliness. The day in which we live is distinguished for the boldness of infidelity, licentiousness of manners and contempt for the Gospel on the one hand :—and on the other for the awakened attention, of the friends of evangelical truth and morality, to their dearest interests.

Seasons of deep declension, have often proved seasons of ardent prayer, and been distinguished for wise and vigorous attempts at reformation. When error of opinion has threatened the destruction of revealed religion, and licentiousness of conduct has proved that its sanctions were disregarded, the real friends of truth and morality have rallied, and combinations of talents and labours have been produced, which have had the most salutary influence upon society.

Among the crying sins of our land, those which are most *palpable* and *appalling* are the habitual disregard of the Lord's day,—the incessant blasphemy of his holy name,—and the increasing intemperate use of ardent spirits. The attention of the religious public has been directed with great solicitude to these things. In the New-England States “**MORAL SOCIETIES**” have been formed, for the express purpose of uniting the friends of piety in one great effort to crush vice.

By the uniform and benevolent exertions of such societies, intemperance has lessened ; instances of the prostration of the Sabbath have more seldom occurred ; and profanity, if it has not been reformed, has lost its boldness.

Public opinion, when fairly expressed in favour of morality, is

never expressed in vain. Its influence is immediate and positive. It is felt by many who have no regard for religion, and they are restrained by its power; when they would not be by the precepts of morality. To gain such an expression of public opinion has ever been considered a most desirable object, by wise and good men, and it can never cease to be a labour of interest to all those who are anxious to promote the virtue and happiness of community.

At this day we often hear men of piety,—those who are awake to the cause of truth and the honour of God, lamenting the prevalence of vice and the prostration of those restraints which guarded morality, who still do not raise a hand to arrest the ruin. But can nothing be done?—Are we to sit down and weep for the house of our God, and the broken wall of our city, and not hasten to build and defend them? Shall Jerusalem be abandoned to the enemy? Shall those institutions which were the best inheritance of the sons of the pilgrims, be lost in the licentious trappings of fashion, or forgotten among the fleeting interests of the world!

Is it not time for all who have any regard to the best interests of the rising generation, who are not ready to forget God, and sacrifice their hopes, to rally, and resolve to devote themselves to the real happiness of community?

In this vicinity there is unquestionably a want of unity among the friends of order. The tone of public morals is low and there is none to raise it. There is wanting a unity of feeling upon important subjects. It is believed, however, that there are many among all our religious societies in this county, and in the neighbouring counties, who only wait for the opportunity, to assist any attempt at reformation, and to patronize all exertions to spread the truth as it is in Jesus.

The object of this publication is to make an humble effort to combine the exertions of the friends of truth and virtue, to diffuse true instruction, to erect a rallying point, to display a banner for truth, and lift up a warning voice in degenerate times.

The editors are persuaded that something of this kind is *demanded*, and may be useful. With the hope of rendering some

little service to truth and morality, they devote their efforts to the public.

That their readers and patrons may know what to expect, they desire frankly to explain their motives for commencing this paper, and to state the manner in which it is intended to be conducted.

1. They are fully aware that many and far more able publications of this description, already exist in our country. We do not commence this with any view of rivalry. The periodical Magazines which are published at a distance do not generally circulate in this neighborhood. The state of this vicinity is *peculiar*, and this paper is particularly intended and devoted to its instruction. We desire most affectionately to co-operate with the Panoplist—the Evangelical Magazine, and the Vermont Adviser, in their attempts to improve the morals of community. We hope to assist the circulation of those valuable publications by the diffusion of this. The praise of those excellent Magazines are in the churches. They have been of the utmost service, and we sincerely pray, that they may be more widely circulated, and more generally read.

2. It is intended to defend that system of truth which we believe was taught by Christ and his Apostles, commonly known by the "Doctrines of Grace," and of "the Reformation." Our readers will soon learn our object ;—we trust they will find us only anxious to promulgate and defend the truth as it is in Jesus.

3. One great object of this publication will be, to oppose the prevailing disregard of the Sabbath. This sin has our heartiest abhorrence, and will meet with our most vigorous hostility. The Sabbath is the last citadel of truth, morality and holiness. When this is destroyed, religion will want a name as well as an existence. In connection with this, we shall endeavor to point out the folly, guilt and ruin of profane swearing and intemperance. In every way in our power we will strive to aid the cause of sound principles and real virtue.

4. It will be an object of great interest with the editors, to give the most authentic and early information respecting **Missionary**

societies and labours, and to record accounts of the revivals of religion and the triumphs of grace.

5. In noticing new publications we shall confine our attention principally to those works which are immediately connected with the above subjects. Whatever is related to the interests of truth and morality, will be regarded with peculiar attention. Our observations will be devoted to sentiment, more than to manner, and we propose to test publications rather by their influence upon morals, than by their critical accuracy.

6. The editors will be happy in the co-operation of the friends of evangelical truth and order, in all their labours. We shall feel peculiar obligations to those who will contribute to our pages original matter, upon those subjects which they are intended to embrace. We commence this publication without the remotest hope of gain, but we trust from a sense of duty and a desire to do good.

As we do not hope to acquire any pecuniary advantages to ourselves, so we do not expect to gratify the pride of authorship. But as we hold ourselves responsible for the sentiments of this paper, and in some measure for the manner in which those sentiments are conveyed; so the editors will feel themselves at liberty, nay they will consider themselves *bound* to alter whatever pieces are offered for publication, that they shall judge erroneous.

With these explanations we submit our work to the blessing and protection of heaven, and ask the support of the public.

RELIGIOUS COMMUNICATION.

Hints on Reformation.

To controvert those opinions which we have been accustomed to approve, and to denounce that conduct, which habit has made familiar and delightful, is the arduous task of a reformer. This task presents difficulties which the timid abandon in despair, and the unthinking and undecided augment into impossibilities. Licentiousness prevails in the midst of those who feel that it is producing ruin, and the reign of sin is suffered to proceed undisturbed, because we fear the odium, or shrink from the labour which vigorous and open hostility may create. There is one class of men who think reformation *impossible*. They sit down to lament the prevalence of vice, and imagine that this is all the service which the cause of holiness can require, or they bestow. From them, no wisdom of design, no vigour of execution in the reformation of morals, is to be expected. Men will not exert themselves in what they esteem a hopeless cause. They will not throw off sloth, to labour, where they risk their popularity, without the promise of usefulness. The sins of community, the fixed habits of vice, the strength of prejudice, and above all the *love of sin*, form so formidable a barrier to the progress of reform, and the hope of success, that they abandon the work, and content themselves with their own example, or swim with the tide.

Such men are *self-deceived*. He who pleads the *impossibility* of effecting what God has required, and what he has promised to encourage, is excusing his own sloth, and his own vices, or he is apologizing for his cowardice.

The cause of God is never hopeless in any place, or under any circumstances, until he abandons his people, and gives them up to work all uncleanness with greediness, that they may ripen for horrible ruin. But while he has a friend to pray, an individual to labour, duty is as clear as noon-day, and must never be forsaken. While his ear is open to hear, and his arm is stretched to save, we have every encouragement to persevere in the most ardent endeavours,—to *rebuke, exhort, and reform*, with all long-suffering and patience. We are to take his word for our guide, and follow his commandments, in seasons of the greatest declension, in times when vice shews her unblushing front, and is loud, bold and daring in her blasphemies. We then are to “hope, against hope.”

If reformation was impossible, a wise and holy God would not have required it. They only who are ignorant of his character call him a “hard master.” Besides, every argument which would prove the impossibility of public reformation, would apply to individual repentance. True the sense of community may be opposed, the habits of sin may be summoned to the contest, and every passion and prejudice ar-

rayed against the progress of reform; but these are no new enemies, and they require no new weapons. The whole scope of the Bible is directed against them, and Gospel principles and the Gospel armour are equal to their defeat. The strong holds are destroyed by the mighty power of God. The means with which he has furnished men, and the blessing with which he accompanies them, are all-sufficient to triumph over oppression.

In every good work we must calculate upon the hostility of the world. "The carnal heart is enmity against God." It has ever been opposed to his character, government and laws. It hates restraint, and whenever the opinion of society, or the labours of good men, are directed against the vices which it loves to cherish, it will struggle with violence to burst its restraints, and trample on religion. Bad men will not only ridicule those who strive to maintain the dignity of the divine law, but they will persecute them. Still we must not be intimidated. "*Fear not, little flock,*" is the sweet and reviving command which nerves to new exertion, and will not suffer us to be "*weary in well doing.*"

We are not to fear consequences when we are commanded by Jehovah. They are in his hands; they will take place "according to the good pleasure of his will." He will promote his own glory and the real happiness of community. In that word which he has given for the rule of our lives, there is no compromise with vice—and we must make none. The corrupt opinions, fashions, and sins of the

world, must be opposed with manly fortitude and unshaken constancy, and whenever good men will combine and exert themselves, they will succeed.

Did Ezra, Nehemiah, and their friends, want success when they attempted to reform the morals of Jerusalem? Did Luther, Calvin, and Knox, want success, when they arrayed themselves in the strength of God, to oppose the most formidable vices—the most corrupt and abominable practices that the world ever witnessed? No. The voice of these reformers was heard throughout Europe, and shook the throne of the Pope to its fall. They had the world for enemies. All the power, the influence, the splendour of the nations were against them. They had to contend with prejudices which had been nurtured in the lap of the church, and to attack errors which were defended by the altar. Public sentiment, however, was changed; the Sun of righteousness again shone upon a benighted world, and the Gospel trumpet sounded to the astonishment of the nations, and to the confusion of its foes. "If God be for us who can be against us."

It is, then, not only possible, but practicable, to attempt a reformation of the prevailing licentiousness of manners—the violation of the Sabbath—the alarming spread of intemperance, and the dreadful profanity, that every where abounds. The times call for exertion. It is only by repenting of our sins, reforming our vices, and turning unto the Lord, with all our hearts, that we can hope to have those judgments which we experience removed,

or those that we fear prevented. There must be more "*who sigh and cry for the abominations committed in the midst of us,*" before the God of mercies will stop his strange work.

To every lover of his country's true glory,—to all who hope for the consolations of Israel,—to all who are interested for the happiness and welfare of community, it becomes an inquiry of the deepest interest, *how* they shall be serviceable to the cause of religion and aid the reformation of morals.

As to the necessity of reformation there is no difference of opinion. *How it shall be accomplished*, is the only subject upon which good men can disagree. The abounding wickedness—the alarming boldness of vice—the increasing disregard of the Sabbath, the Gospel, and of a "*conversation becoming godliness,*" the relaxed opinions and the licentious practice of the world, all conspire to excite the fears, and rouse the exertions of every friend of truth, of every philanthropist, to suppress their violence and check their progress.

The question again recurs ;—*How may the friends of morals and religion, the advocates of evangelical piety, the lovers of order—the servants of the Most HIGH God in the Gospel of his Son, combine their efforts, concentrate their energies, and employ their wisdom, to effect this desirable, this indispensable reformation ?*

To answer this interesting and all-important inquiry, is the object of "*these hints.*" If our opinions shall clash with the sentiments of those whom we have been accustomed to respect for

their talents, honour for their wisdom, or venerate for their piety,—if we shall be considered as assuming a task which belongs exclusively to those, more distinguished for their zeal, their attainments, and experience, we can only say, that *our* opinions are not the hasty conclusions of the moment,—they are not taken up suddenly, but they are the result of deliberate observation, and prayerful inquiry. We have waited *in vain* to see some more experienced champions in the "*holy warfare,*" sound the alarm from these walls of Jerusalem. The pulpit has been zealously employed, but multitudes do not hear, and those who do, it is believed, will be more solemnly roused to reflection and action, from the perusal of a publication whose object is to call them to the frequent contemplation of truth. It is thought that in this way there may be more uniformity of sentiment, design and effort than can be obtained in any other. We assume the labour, we hope, upon a humble reliance upon him "*who turneth the hearts of men whithersoever he will,*" and who is able to bless for his glory, and the edification of his people, the feeblest efforts that are devoted to his cause. We are not insensible that the task has its discouragements and difficulties ; but if our papers shall be instrumental of exciting attention to the subject of reformation—of instructing *any* into the knowledge of our Saviour—of confirming and comforting the saint, and of awaking the careless and secure, THEY WILL NOT BE IN VAIN.

(To be continued.)

B

NOTICE OF NEW PUBLICATIONS.

Article I.—Five Discourses on the SABBATH, preached at Durham, (N. York) by SETH WILLISTON, A. M. Pastor of the Presbyterian church in that place. Albany, printed by E. & F. Hosford—pp. 144—18mo.

WE are happy to notice this publication, which is devoted to the discussion of one of the most important subjects which can engage the attention or interest the feelings of community. The religious observance of the Sabbath is a duty of the first importance. Wherever it is disregarded, there can be no true religion or morality. The friends of both are always anxious to explain and enforce the obligations under which men are placed, to "remember the Sabbath day and keep it holy." Nothing tends so immediately and rapidly to destroy all the obligations of morality, to sear the conscience, and to drive us to forget God, as the profanation of the Lord's day.

There is unquestionably a want of popular publica-

tions on this subject. By *popular publications*, we mean those which are easy of access, and are written in a style which the most illiterate can understand, and with so much truth, force of argument and facility of manner, that the most learned cannot confute. There are few, who have witnessed the opposition which the religious observance of the Sabbath has met with, both in the avowed opinions and practice of the world, who have not felt themselves at a loss, what work he should recommend to the serious inquirer, who really wished to prepare himself for the defence of the Sabbath. Mr. Williston confesses he has found himself in this situation, and was led to make this publication, that he might afford a cheap and important book, that should be exclusively devoted to this object.

In the preface he observes,

"Almost a year ago, I was invited to spend a few days in performing ministerial labours, in

the county of Schoharie. I found the attention of a few called up to the important subject of *Religion*; and others thought, that, at least, it was time to make a stand against the growing *immoralities* of the day. In two neighboring villages they were attempting to form Moral Societies, for the purpose of uniting the influence and exertions of the friends of order, to suppress the open vices and immoralities which were abounding. I found that, among other things to which they were wishing to direct their attention, the profanation of the Lord's day was one; especially such a profanation of it as is forbidden by the laws of the state. I had free conversation with some of those who were zealously engaged in this good work; particularly with a minister of the Dutch Reformed Church; who, after perceiving that our sentiments on the holiness of the Sabbath were alike, asked me if I had any thing on the subject, with which I could favour them. I understood him to want some printed tract, for the purpose of distribution, to diffuse light and conviction on this important branch of christian morality. I had not just the thing which I wished. The demand which had been made, by those who were engaged in so good a cause, as to make an effort to stem the torrent of profligacy about to deluge our land, suggested to me the thought of writing a little tract on the subject of the Sabbath. By conversing with these gentlemen, who were active in promoting the establishment of Moral Societies, I found that one great obstacle in their way, was the different senti-

ments entertained among the believers of the Bible about what is implied in sanctifying the Sabbath, and what profanes it. I knew at the same time, that there were some professed believers in the Bible, who did not believe in the *moral obligation* of sanctifying the Sabbath at all. These things determined my mind, if I wrote a tract on the HOLY DAY, to do it by spreading out before the reader all those passages which I should find in the word of God relating to the subject, accompanied with some concise explanations and remarks. I remembered that Christ had said, "The words that I speak unto you they are spirit, and they are life." It was hoped, while the feelings of the Divine Being, as expressed in his word, were summarily brought into view, that they who had not entirely renounced his word as their guide, and gone over to infidelity, would place their practice by the side of this standard; discover their deviations from it, and reform their abuses of this holy day. Although it was known that the truth, yea the whole truth, would, of itself, convert no transgressor; yet who could tell but that God would accompany his truth with his Spirit.

"This method was adopted, and the work commenced, without a thought of delivering it from the pulpit: But after it was proceeded in a little way, it was determined to put it into the form of pulpit Discourses: and a text was taken, which I am sensible would have stood as well at the head of some other Discourses, as of these; and yet it is hoped that the text will not appear altogether unsuitable for these. The

work multiplied on my hands beyond my expectation, by drawing out more comments, remarks, and practical improvement, than was first intended. Instead of a little pamphlet, which was all that was first thought of, it has become a little volume. It is dedicated, not only to Christian Churches, but also to *Moral Societies*. For these it was more particularly undertaken. If it should afford them any assistance in making a stand against the alarming evils of the day; if it should enlighten and strengthen those who call the Sabbath a delight; if it should open the eyes, and reform the practice of one Sabbath-breaker; it will appear in the end, that the labour has not been in vain, nor the strength spent for nought."

Every sincere friend of the Sabbath and of true morality, is indebted to Mr. Williston, for undertaking a work from these good motives. We think that he has done a real service to the cause of truth. In approving the work, however, we confine ourselves to its *general* influence upon the morals of community. We think this is decidedly *good*.

He has founded his arguments and observations on the word of God. His reasoning is conclusive and irrefutable. The manner is sometimes very happy

and ingenious. The work has some marks of haste, which we trust will not be found in another edition, which we hope the public will call for. We cheerfully and earnestly recommend these Discourses to our readers. They are easily obtained, and are calculated to do real good to those who wish to be instructed in duty, or strengthen themselves against the growing disregard and profanation of this holy day. We extract the following passages from the second Sermon, as containing sound sense, and conveying seasonable instruction.

The following remarks are upon Nehemiah xiii. 15—22, to which the reader is referred.

"In this portion of Scripture several lessons of instruction relative to the Sabbath are taught.

"That some of those to whom the Sabbath is made known, and even some who profess to be the people of God, are guilty of the most evident breaches of it. It was in *Judah* that some were seen treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses, and attending to other secular business. The command, which they had said they would obey, required

that in the Sabbath they should not do *any work*: But with that command before them, they were doing *all manner of work*. It is likely, however, that they invented some excuse for it all.

"We learn from the passage before us, that those who would wish to reform the nation with respect to the observance of the Sabbath, may have to contend even with the leading men of the nation. Nehemiah "contended with the *nobles* of Judah, and said what evil thing is this that ye do, and profane the Sabbath-day?" It is important to labour with *them* on this point for several reasons. *First*, These, generally, either make the laws of the nation, or administer justice. They are therefore to be a terror to evil doers. *Secondly*, The *nobles*, or chief men, are very apt to disregard the Sabbath *themselves*: Even those who make laws to punish others, will often conduct as if they themselves were above the law. *Their* bad example in this respect, has a most pernicious effect on the community. In the *third* place; It is peculiarly important, that the rulers and leading men of the nation should remember to keep holy the Sabbath, because *their contempt* of the command of God, peculiarly exposes the nation to judgments. David's pride in numbering the people, brought the pestilence on his realm. What the rulers and leading men of the nation are, that character the *nation* is considered as possessing. And this is one thing which gives significancy to that proverb, "When the wicked bear rule the people mourn."

"By the passage before us we are taught, that the profanation of the Sabbath is one of those things which may be expected to bring down God's judgments. "Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." On infidel minds, it is not expected, this will have any weight. But to those who believe the Scriptures to be a true declaration of the divine will, must not this record appear weighty? It is here declared that God brings evil on the nation and city—and this evil is a display of his *wrath*. And here his wrath is said to be aroused by seeing his holy day trodden under foot. It is God who *sends* the evil; but it is we who *procure* it: Yet ye bring more wrath upon Israel by profaning the Sabbath. Let the profaners of the Sabbath, throughout this American Republic, know, that they are bringing more wrath on this nation by their contemptuous disregard of holy time! The nation are already groaning under the rod of heaven; and will ye bring more wrath upon this people by profaning the Sabbath?

"From the passage before us we are taught how it behoves us, to be in readiness to begin the sanctification of the Sabbath, at its very commencement. There is a precise time when the Sabbath begins and when it ends. And I can see no reason why the first and last parts of the holy day, are not as sacred as the middle of it. It is pretty evident that the Sabbath did commence, (if it does not now,) at

the *setting of the sun*. Indeed, according to the Bible reckoning, all the days of the week began and ended at this time. If this original method of reckoning days, is still to be observed in application to holy time, (and I cannot discover that the *Bible* has pointed out any other method,) then the Sabbath is still to be sanctified from evening to evening, without being considered as a part of two days.

"This pious governor of Judah, whose heart was greatly set upon a thorough reformation, noticed that if the market was allowed to be kept up, and the gates of the city kept open until sun-down, the *beginning* of the holy day would be exposed to profanation. He therefore commanded the gates of Jerusalem, (which it will be remembered was surrounded by mountains) to be shut by that time the gates began to be darkened by the shadow of the mountains, before the Sabbath. Twilight is not what is meant; for then it would have been said, When it began to be dark: but now it is, When

the *gates* of Jerusalem began to be dark. The sun still shone on the hill of Zion, which was in the midst of the city. By this then we are taught, that it is sinful to order business so as just to get out of the market, the merchant's store, the justice's court, the military review, the mill, the raising-bee, or the social visit, at the moment when our days of labour end; and so be obliged to take the first part of the *Lord's* time, to return to our homes. 'The Lord is a God of knowledge, and by his actions are weighed.'

"By the passage before us we are taught the great importance of zeal and perseverance in a Reformer. This best of governors met with opposition: But it did not discourage him. He did not say, Nothing can be done. He did not bear the sword in vain. He was a terror to evil doers. Whether he made Sabbath-breakers love the Sabbath or not, he made them forbear to disturb the peace of Jerusalem. 'From that time forth they came no more on the Sabbath.' "

RELIGIOUS INTELLIGENCE.

The General Assembly of the Presbyterian Church in the United States, at their meeting in Philadelphia, May last, directed the following letter to the churches under its care. It is devoted to a subject of universal interest. We republish it for the benefit of all our readers, and intreat them to give it a

serious perusal. Until there is a complete reformation respecting the Sabbath, we may expect the judgments of heaven to multiply. God will vindicate his authority, and enforce obedience to his *precept*, and his *EXAMPLE*. Let those, *especially*, who recognize the government of the Presbyteri-

an Church; remember that it is affectionately addressed to *them*. That it comes from those "who watch for their souls as those who must give account;" who when they have faithfully warned the wicked of his transgression, are delivered from his blood.

A PASTORAL LETTER

Of the General Assembly of the Presbyterian Church in the United States of America, to the Churches under their care.

DEAR BRETHREN,

FROM the printed report transmitted to you on the state of religion in our bounds, you will perceive the prosperity, which God has vouchsafed to our churches the past year—and you will, we trust, unite with us in praise and thanksgiving to his throne for his rich and condescending mercy. It is our duty to rejoice in this manifestation of the divine favour—but let us rejoice with fear and trembling.—Many causes still exist which threaten to cloud our prosperity, and to cover us with mourning. *Lukewarmness, intemperance, profaneness, Sabbath-breaking*, are prevailing sins in our land, and call aloud for our vigilance, our exertions and prayers.

While the Assembly would lift up a warning voice against every kind of iniquity, and recommend such measures as promise in any degree to correct the evils of which they complain, they deem it proper at this time to direct the attention of the

churches more especially to the *profanation of the Lord's day*, a sin to which many are particularly exposed from the present calamitous state of our country.

Brethren, the God whom we worship is a *jealous God*—*jealous* for the honour of his institutions—but for none more than for that sacred day which he has commanded to be solemnly and exclusively appropriated to his service. Any profanation of this day is an immediate affront to his holiness; and when committed deliberately and openly, may be classed among those presumptuous sins, against which he has given us the strongest proofs of his displeasure.

The Lord has constituted the Sabbath a sign between him and his people; a visible test of their sincerity. If they violate the duties of this day, or fold their hands in supineness and indifference, when they are violated by others, he will regard their offerings as hypocritical and vain.—This consideration deserves your serious attention, and ought to awaken and animate your zeal.—But it is more important that you should reflect, that the *sanctification* of the Lord's day stands in close connection with all the institutions of religion, and with the dearest interests of society. The visible worship of God can no longer be maintained than a sacred regard to this day is secured. In every past period of the world it has been seen that a departure from the strict observance of the sabbath has been followed by a general neglect of religious duty—and *this* by a relaxation both of public and private virtue deeply to be deplored, as it

respects the peace and good order of society, and the spiritual and eternal interests of mankind. We hold as important maxims, never to be lost sight of, that without the sabbath there would be no religion—without religion there will be no morality, and that where morality, *sound and correct* morality, ceases to form the basis of the public manners, the strongest bonds of society are dissolved, and nothing is to be expected but mutual jealousy and hatred, with all the crimes and miseries to which this painful and disordered state of things will lead.

Desirous, brethren to engage you in a vigorous and combined effort, to maintain the authority and influence of the Sabbath, we, as a judicature of Christ's church, address you, and earnestly entreat you to renew your attention to this subject. *Take it into your serious and prayerful consideration ; view it in all its extent and relations ; mark its connection with the temporal and spiritual interests of mankind—its aspect towards present and future generations.* What shall become of our children whose spiritual and eternal destiny we should chiefly regard, if we suffer the holy Sabbath to be violated and its sacred influence lost ?

Resolve then, brethren, for yourselves, and for those committed to your care, that you will strictly observe the duties of this day, doing nothing which is incompatible with that religious sanctification of it, so minutely explained and so solemnly enjoined in the word of God. Let there be no coming in or going out among you—no bearing of

burdens upon the Lord's day.—*Piously abstain* in thought, word and deed, from all your worldly avocations and amusements, and let the whole of this consecrated time be a rest unto God, employed only in the public and private exercises of religion, except such portions of it as are obviously due to works of necessity and mercy.

Where it is prudent and practicable, we recommend that societies be formed for the purpose of mutual encouragement and vigilance, and especially for guarding the Sabbath against encroachments, made upon it by those who are unhappily ignorant of its blessings, and regardless of its authority and design. We invite to this subject the attention of parents and guardians, of ministers and elders of the church. We entreat every friend of the Redeemer's kingdom, every one who regards the welfare of society, whatever may be his capacity or relation, to exert his influence in promoting a strict and devout observance of the Lord's day.

Need we remind you, christian brethren, of the solemn command of Jehovah, to "remember the Sabbath day and keep it holy ?"—Need we call to your recollection the awful threatenings, which he has denounced and executed against those, who have wantonly disregarded this command ? You know the history of his providence ; you know that for this very sin among others, his ancient people, the descendants of Abraham, were cast out of his sight, and their land, made to enjoy *that rest* in desolation, which they had refused to conse-

crate to him in the observance of days prescribed for his worship. We conclude by bringing to your remembrance those gracious words of the prophet :—" If thou turn away thy foot from polluting the Sabbath, from doing *thy pleasure* on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour *him*, not doing thine own ways nor finding thine own pleasure, nor speaking thine own words ; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it."

JAMES INGLIS,
Moderator.

Attest,

JOHN E. LETTA, *Perm. Clerk.*
Session of the Assembly,
June 1st, 1814.

A Narrative of the state of religion, within the bounds of the General Assembly of the Presbyterian Church ; and of the General Association of Connecticut, of Massachusetts, and of the General Convention of Vermont, during the last year.

IN reviewing the dealings of Divine Providence towards their churches the past year, the General Assembly have abundant testimony, that the King of Zion is the guardian of his people. Every glance discovers the finger of God. In those congregations that are favoured with the institutions of the Gospel, the Assembly are happy to find a respectful

and general attention to the preached word. Though in a few places, there has been a partial suspension of ministerial labours, arising from the unhappy state of some congregations on our frontiers ; and in others, some defect in the regard which has been heretofore paid to the duties of the Sanctuary ; yet there has been on the whole, an increased attention to the means of grace.

There is a state between that stupidity, which casts a gloom around every prospect, and that excitement, which gilds every prospect with hope, that characterizes many of our congregations. In these churches, there is no general out-pouring of the Spirit of grace ; but there is that anxiety to hear the preached word, that solicitude to frequent public and private associations for prayer, together with some instances of conviction, and more of solemnity, which we venture to hail as the earnest of better days.

In many of our congregations, these days of hope have already issued in seasons of refreshing and joy. The same Saviour that took away the hard and stony hearts of the Jews in Babylon, and that shed forth his Holy Spirit on the day of Pentecost, is giving before our eyes, signal exhibitions of his amiable sovereignty, and irresistible grace.— In many places, the people of God have been roused from their lethargy ; affected with clear views of divine things, and animated with ardent desires to promote the interest of the Redeemer's kingdom, and to see it promoted in the world. The attention of the thoughtless has been power-

fully arrested. Multitudes have been awakened to a sense of their sinfulness, their danger, and their duty; and many a stout hearted rebel has been brought to bow before the feet of a crucified Saviour. The Congregations that have been eminently favoured with these effusions of mercy, are in the towns of Pompey and Homer, within the Presbytery of Onondaga; in Utica, Whitesborough and Litchfield, within the Presbytery of Oneida; and in Hebron, within the Presbytery of Columbia. In several congregations within the bounds of the Jersey Presbytery, in addition to the gleaning of an earlier harvest, there have been a number of extensive revivals. New-Providence, Morristown, Bloomfield, Orange, Newark, Elizabethtown and Connecticut Farms, have been highly favoured of God. In Hanover, South Hanover and Springfield particularly, *the right hand of the Lord has been truly exalted*, within the course of the past winter. While casting our eyes toward this favoured district of country, where there have been three extensive revivals in eleven years, we remember with thankfulness, *the years of the right hand of the Most High*, and render praise to him *whose mercy endureth forever*. In Princeton and in Kingston, within the bounds of the New-Brunswick Presbytery, we have also the privilege to state, that there is an increased attention to religion. We are exceedingly happy to hear that God is drawing so near one of our principal Seminaries of learning; and we indulge the hope that he will again visit in mercy, this favoured Institution. We have

reason to believe, that vital piety is evidently rising in influence in some parts of Virginia. In Richmond, Petersburg, Fredericksburgh, and particularly Norfolk, there have been considerable effusions of the Spirit, though no general revivals. New churches have been established; encouraging additions to them have been made; and at the present time, the prospect is unusually animating. In the counties of Albemarle, Culpepper and Madison, very considerable attention has been excited by the labours of Missionaries. In the congregations of Hawfields and Crossroads, within the bounds of the Presbytery of Orange, there has also been some unusual seriousness. In the Presbytery of West Lexington, the prevalence of malignant disease has been followed by deep searchings of heart and anxious cries for mercy. And among the blacks in the Presbytery of Harmony, we are rejoiced to learn there is much solemnity, and great engagedness in divine things. In some of the aforementioned places, the attention to religion seems to be at present on the decline, and in others, it is still advancing. The whole scene is enough to gladden the heart. The risen Redeemer still has the work of salvation in his own hands, and turneth the hearts of the children of men, whithersoever he will, as the rivers of water are turned.

The subjects of these revivals have been chiefly from among the youth—from the children of believing parents; and in some places, particularly from the youth who have paid punctual and respectful regard to catechet-

ical instruction. The general character of the work has been such as usually marks the genuine operations of the Holy Spirit. Though not without great power of feeling, the subjects have been free from the appearance of extravagance. The seasons of worship have been sacredly still, rather than tumultuously violent. The speechless agony of multitudes who have been brought to see their sinfulness and their danger, has been more the effect of truth bearing down upon the conscience, than that transient and violent emotion, excited by natural fear, and cherished by animal feeling. They have been deeply impressed with a sense of the infinite majesty and holiness of God,—of the spirituality, extent, and obligations of the divine law—the exceeding sinfulness of sin—the total depravity of the human heart,—the necessity of regeneration by the almighty power of the Holy Spirit—of justification, *not by works, but freely by the grace of God, through the redemption that is in Christ Jesus*—the indispensable necessity of an interest in atoning blood, and of that *holiness without which no man shall see the Lord*.

The General Assembly are gratified to learn that praying societies, established for the special purpose of imploring the effusion of the Holy Spirit upon the Churches; Charitable institutions for the aid of poor and pious young men for the gospel ministry, and for sending the gospel to the heathen—and societies for the religious instruction of the children in the suburbs of our cities; have increased in number, and are widely extend-

ing their influence. Nor can they regard with too much gratitude, the heavenly ardor of many pious females, whose weekly associations for prayer, and daily exertions in the distribution of Bibles among the poor, show us what it is to imitate the example of him who *went about doing good*.

The Assembly feel no small satisfaction, in stating the increase of united and vigorous effort in some portion of country within their limits, for the advancement of morals. A solicitude upon this subject is beginning to be felt. The indispensable necessity of embodying the influence of the land in favour of religion and morality, is beginning to be felt *deeply*; and we cannot but hope that such a combination will be formed; and cannot but believe that it will be greatly successful.

During the year past, Bible Societies have greatly increased in number and utility. Few districts of our country are now without them. Their influence is widely extensive, and incalculably beneficial. Experience has proved that no human exertions are so effectual to harmonize christians, to excite religious zeal, to suppress vice and immorality, and to diffuse light and knowledge, as the gratuitous distribution of the Word of Life.*

* A circumstance of peculiar interest to the church, occurred lately in one of the Western towns of Virginia. A pious young man was employed to sell on the day of election, Bibles for the Bible Society; who, having disposed of them, sent for an additional quantity. The person who applied for them is a *pure* descendant of him who "as a prince had power with

The Assembly rejoice, to have it in their power to state, that the Great Head of the Church, has vouchsafed a signal blessing, on the Missionary efforts of the past year. Forty Missionaries have been employed the last year, whose journals afford the most pleasing testimony of the beneficial result of their labours. Several new churches have been organized, and more have been put into a forming state. Many new Churches are growing up in the Western parts of Tennessee; a Missionary Society has lately been formed in that State. The call for Missionary exertion is loud; and the services of our Missionaries have been received with emotions of gratitude and joy.

In taking a view of the state of religion within the bounds of the Assembly, an interesting object which arrests the attention, is the infant Theological Seminary, lately established at Princeton. From this Seminary, it is hoped, that many able and faithful labourers will go forth to reap the whitening harvest. The state of this Seminary is at once promising and critical. It is under the immediate superintendence and in-

God and with men and prevailed." But he is converted to the doctrine of the cross; has been baptized in the name of our crucified but adored Master; is a member of the Messiah's church militant; lives in the faith and hope of "the truth as it is in Jesus," and adorns the doctrine of God our Saviour. Behold this *Israelite*, carrying in the presence of a vast assembly of citizens, *Stereotype Bibles*, and exerting himself to increase the dispersion of the word of life. The *Jew* laden with that Gospel which his fathers rejected!

struction of two able Professors, who devote their whole time, laboriously to the education of the youth committed to their charge. The number of these youth has already been as great as twenty-four; and if the means of supporting the establishment shall be furnished, there is the most flattering prospect that it will become a fruitful nursery for the Church. But unless these means shall be furnished speedily and liberally, every prospect will be clouded, and the raised expectations of many of the friends of Zion utterly disappointed. The Directors of that Seminary have reported a statement of the assistance which has been furnished by benevolent associations of females, to such of the Theological students as need pecuniary aid, which has surprised, gratified, and exceedingly rejoiced their fathers and brethren in the church. Let them proceed, and abound in these works of pious benevolence, so worthy of them, and so ornamental to our holy religion; and let all of both sexes, who witness their liberality, resolve to go and do likewise.

In this review we rejoice. *Who is a God like unto our God, that passeth by the transgressions of the remnant of his heritage, and will not retain his anger for ever, because he delighteth in mercy!*

But we leave this pleasing retrospect. We turn with grief from these scenes of verdure and delight, to that extensive vast, where no verdure animates; that barren heath, on which there is *no dew, nor rain from the Lord*. Between three and four hundred of our Congregations are destitute of the stated ministrations of

a preached gospel. Thousands in this land of vision, are *destroyed for lack of knowledge*; thousands suffering a *famine, not a famine of bread, nor a thirst for water*; but of *hearing the words of the Lord*. And even in the midst of gospel privileges, we behold very many and very large portions of our Church in a state of deplorable stupidity. The same rain and sunshine that ripen the wheat for the garner of the Great Husbandman, appear to be ripening the tares for the unquenchable flame. We have also too much evidence of awful declension among many of the professed followers of Jesus Christ. In very many of our congregations, the past year has been a season of chilling indifference toward divine things. Seasons when the people of God were animated with fervent zeal for the promotion of the divine glory, have given way to seasons, when the pitiable attachment to earth, the pursuit of *lying vanities that cannot profit*, unhappy and needless dissensions, have superseded, and almost eradicated the once tender solicitude for the accomplishment of God's gracious designs in favour of his people. O, how shall we speak of that criminal indifference toward the cause, for which, the Babe of Bethlehem was bathed in tears—the Son of God crimsoned with blood! Jerusalem is almost forgotten. Zion's fair heritage lies desolate. The spirit, the maxims, and the policy of the world, begin in some instances, to be intimately interwoven with the discipline and policy of the church. The tenderest and the strongest bands of union, in some churches, begin

to be severed. That noxious weed, the spirit of party, while it embitters the sweetness, and poisons the life of vital godliness, is unnerving the vigour of Christian exertion. Connected with these foreboding symptoms, there is a melancholy prevalence of vice and immorality. Profane swearing, intemperance, Sabbath breaking, and other immoralities, exist in many places to an alarming degree, threatening to sap the foundation of our religious and civil institutions.

From our brethren in the New-England States we have received very interesting information. From the General Association of Connecticut, we learn, that numerous revivals of religion have taken place in that state the past year; particularly in the city of Hartford, in the congregations of East-Hartford, Orfield, Weathersfield, Simsbury, North Coventry, Litchfield, Milton and South Farms. These revivals have, under God, been occasioned, and promoted by the preaching of the great doctrines of the Reformation. In some instances, this work of divine grace has been slowly progressive; in others, sudden and powerful; but in all, silent, deep, and apparently genuine. The moral influence of this work of grace has been eminently salutary, and signally manifested, in unusual, and general solicitude for the suppression of vice, and the promotion of morality.

From the General Association of Massachusetts Proper, we learn that the cause of truth, in opposition to Socinian and Arian errors, is on the whole advancing, though not rapidly. A number

of revivals of religion have taken place in this state, particularly in the towns of Gloucester, Lee, Longmeadow and Stockbridge. Some favourable appearances are exhibited at Falmouth, and in several places in the western part of the state. The number of students in the Theological Seminary at Andover, is about sixty. The greater part of the present members of Williams College are professors of religion. Spirited and persevering efforts are likewise here making for the reformation of morals.

From the General Convention of the state of Vermont we hear some things to deplore, and some that are matter of rejoicing. In those places that are adjacent to the seat of war, there has been an awful defection from good morals, and a lamentable increase of bold and daring vices. A few towns have been favoured with special outpourings of the Divine Spirit, particularly Bridport and Pawlet. Of the Members of Middlebury College we are happy to learn there are about fifty who have it in view to devote themselves to the work of the ministry.

On the whole, the Assembly cannot but feel, that the cause of religion and morality has been signally advanced the past year. Notwithstanding all the sin and wretchedness of our world, the past year has been a year of joy to our churches. The Lord seems to have come out of his place to *redeem Zion with judgments, and her converts with righteousness.* While, with one hand, he is *pulling down strong holds, and casting down imaginations;* with the other he is raising Jeru-

salem from the dust, and clothing her with the garments of strength and salvation. The same voice that is proclaiming *the day of vengeance of our God,* is also proclaiming *the acceptable year of the Lord.* *The night is far spent, the day is at hand.* The darkness is *past.* Already is the command gone forth to the tribes of the wilderness and the islands of the sea, *Arise, shine, O Zion! for thy light is come, and the glory of the Lord is risen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising.* It is too late a period, Christians, to sit down, and fold your arms in the gloom of discouragement and inactivity. Yes, it is too late a period. The mountains of ignorance and idolatry *will* welcome the feet of them that publish good tidings; the Wilderness of this Western world *will* blossom as the rose; the altars of the East *will* be overturned; the images of Moloch *will* be broken down, and the only question is, whether the work shall be performed, and the reward enjoyed by others, or by you? O brethren, our hearts beat high with hope. *Will the Lord cast off for ever? Will his anger smoke against the sheep of his pasture? Arise, O God! plead thine own cause! Amen.*

Published by order of the General Assembly.

Attest,

JACOB J. JANEWAY,
Stated Clerk.

Philadelphia, May, 1814.

Hudson Missionary Society.

ON Wednesday evening, August 17, the Missionary Society of the city of Hudson, held their annual meeting in the Presbyterian Church in this city. The Rev. Mr. CHESTER delivered a Sermon on the occasion, from these words—"The Lord thy God in the midst of thee is mighty." A collection was taken up to aid the funds. Immediately after divine service, the Society formed, and the board of Directors reported, as also the Treasurer and Auditor, agreeably to the requirement of the constitution. These reports were all approved and accepted by the Society, after which the following officers were elected for the ensuing year.

Rev. JOHN CHESTER, President.
 Mr. JOHN F. JENKINS, V. Pres.
 Mr. FRED. L. FOLGER, Sec'y.
 Mr. JOEL HAYES, Jr. Treasurer.
 Mr. PATRICK FANNING, Auditor.
 JAMES STRONG, Esq.
 Mr. DANIEL COFFIN,
 JUST. M'KINSTRY, Esq.
 Mr. WM. O. KING,

} Com-
 mittee

This Society was formed last year. There are nearly one hundred members. We republish their Constitution, &c. for the purpose of making this Society more generally known in this city. There are many whom it is presumed would join it, if they were acquainted with its object. There is scarcely an individual who cannot afford to pay the sum which will make him a member. That sum is purposely *small*, that any one who has a disposition may embrace the opportunity of

doing something, systematically and habitually, for God, and the cause of benevolence. Perhaps there are some, who have not had an opportunity to subscribe the Constitution. They are informed that they can become members of the Society, by applying to any individual of the board of officers. It cannot be necessary to urge such a step to a benevolent mind. The cause of the suffering heathen, and our destitute brethren, must arrest the attention of all thinking and charitable men. If any one in reading this article shall feel emotions of charity swell in his bosom, let him be persuaded immediately to come forward. While the ardour of mercy lasts, let him enlist himself with a Society, which has for its object the highest interest of our fellow-creatures. There are some of the original members who have not yet paid the annual tax; they are respectfully invited to do it as soon as possible, as the board of directors wish to pay over all their funds to the Missionary Society of Berkshire and Columbia at their next meeting. That meeting is to be held in the Presbyterian Church in this city, on Tuesday the 20th Sept. 1814.

—
Constitution of the Missionary Society of the City of Hudson.

To assist in spreading the saviour of the name of the Lord Jesus—to co-operate with those who are engaged in sending the glad tidings of salvation to those who have never listened to the sound of mercy:—to point out

the path to heaven, to those, who travel the way to death—and to convey the light, liberty, and peace of the Gospel, to those who inhabit "*the dark corners of the earth*," which are filled with violence—is the indispensable duty, as well as the highest privilege and happiness of Christians.

Therefore, We whose names are here subscribed, do agree to associate, for the purpose of forming a Missionary Society, and promise to pay the sums affixed to our names, to be employed in spreading the Gospel, in our own land, and among the destitute *heathen* in other lands, agreeably to the *Constitution* and *rules* hereafter mentioned.

CONSTITUTION, &c.

Article I. The name of this association shall be, *The Missionary Society of the City of Hudson.*

II. The object of the Society shall be, to raise money to be employed in sending the Gospel to the destitute, and especially to co-operate with the Berkshire and Columbia Society.

III. Any person, whether male or female, may become a member by subscribing these articles, and paying one Dollar annually.

IV. Any member may withdraw, by giving written notice to the Secretary, and paying arrearages.

V. The officers of the Society shall be a President, Vice-President, Secretary, Treasurer and Auditor, who together with a committee of four persons, shall form a Board of Directors.

VI. The Secretary shall keep a record of the proceedings of the Society, which shall meet annu-

ally, and of the board of Directors, who shall meet on their own adjournment.—The Treasurer shall receive all monies, and pay them to the order of the Directors, and the Auditor shall annually, previous to the meeting of the Society, examine the Treasurer's account, and report to the Society.

VII. The Treasurer shall also, accept all donations, and record the names of the donors.

VIII. The subscriptions shall be due in the month of July, and the *annual meeting*, shall be held on the *2d Wednesday* in August of each year.

IX. The Constitution may be altered at each annual meeting, by the vote of the majority present.

X. All expences of the Society, will be defrayed by money drawn from the Treasury, by the Directors.

In presenting this paper for the consideration and patronage of the inhabitants of this city, it is most earnestly desired, that they may justly appreciate *their duty*. A missionary spirit is pervading the Christian world. The blessing of heaven has rested upon its exertions; many in *this place* have expressed a wish to join in efforts so honourable to christianity, and to assist a charity so blessed, and so beneficial. Hitherto nothing has been done in this city to assist these labours of love. When we remember our precious privileges, our immortal hopes, and reflect upon those portions of the earth that are still covered with the night of ignorance, superstition, and idolatry, can we want motives to in-

duce us to assist in directing them, to the glorious light of the Gospel day. It is but little that we ask. We ask it for the benefit of perishing souls. We employ it to people the regions of happiness, and to swell the triumphs of the cross.

The poorest *can* give something. The wealthy *may* give much. We will be thankful for the "*widow's mite*," and will receive with gratitude the "*rich man's talent*."

The following is taken from a late English publication.

British and Foreign Bible Society.

ON Wednesday the 4th of May last, the Tenth Anniversary of the British and Foreign Bible Society was held at "The Free Mason's Hall, Queen st. Lincoln's inn fields." The Report read by Lord Teignmouth, the President, contained a variety of interesting matter relative to the progress made by the Institution in different parts of the world.

The total of net receipts within the year were reported to be £87,216 6s. 9d.; and of payments, £84,652 1s. 5d. and the Society's engagements with its domestic and foreign Societies for the current year, £28,600. The total issue of Bibles and Testaments, by the Society, both at home and on the Continent, amounted to 1,026,845, and if to these be added 122,000, printed or now printing by Societies in Europe only, aided by the Society at home, the total amount will be 1,158,850 copies.

VOL. I. No. 1.

His Royal Highness the Duke of Kent, the Chancellor of the Exchequer, the Bishops of Salisbury and Norwich, the Earl of Northesk, Lord Gambier, the Swedish Ambassador, (to Madrid,) the Dean of Wells, the Warden of Manchester, the Principal of the Magdalen Hall, (Oxford,) Messrs. Wilberforce, A. Thornton, Porcher, and C. Grant, jun. Rev. Dr. Romeyn, (from New-York,) the Rev. Dr. Thorpe, (from Dublin,) the Rev. W. Dealtry, Rev. G. Burder, Rev. J. Patterson, (from Petersburg,) Rev. R. Pinkerton, (from Moscow,) and the Secretaries, took a share in the business of the day. From the importance of the communications, the number and rank of the attendants, and the interest excited by the able and impressive addresses, this may be justly considered as having exceeded in point of effect, any preceding anniversary.

Account of the Jews in London.

ON Thursday evening, September 9th, 1813, a Society was organized at the Jews' Chapel, in London, by FORTY converted children of Abraham. The Rev. J. S. C. F. Frey, a true and lineal descendant of the *father of the faithful*, is their Chairman, and stated Preacher. This Society of Christian Israelites is one of the blessed results of the establishment of "the London Society for promoting Christianity amongst the Jews." This last establishment has a school under its care for the education of Hebrew children.

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REVIVAL OF RELIGION IN KINGSTON, N. H.

From the Papoflist.

DEAR SIR,

In compliance with your wishes, I transmit you a brief account of the revival of religion, at Kingston, N. H. the past season. As it was neither general, nor attended with any peculiar circumstances, I have doubted whether it should be noticed in your highly useful Magazine. In one view, it may not, perhaps, be uninteresting. It confirms the truth, that God often blesses the pious exertions and faithful labours of his ministers, after the instruments are laid aside,—the labourers called home.

The distinguished literary and theological acquirements of the late Rev. Dr. Thayer, the last minister of Kingston, are extensively known. His sermons were truly evangelical, and his manner of delivery affectionate. His prayers were devotional, his labors unwearied, his life exemplary, and his death tranquil. During his ministry, which was of about thirty-five years continuance, few additions were made to the church. At his settlement, it consisted of about 90 members; at his death of 17. One male member only remained; and he was so infirm as rarely to attend public worship. The state of that people, when the Doctor died, was truly lamentable. To use his own language, it appeared, that "God was about to write Loammi upon them, the melancholy memorial of departed glory."

About one year after Dr. Thayer's death, which was the last of March, 1812, the seed of Divine

truth, which he had exhausted his strength to sow, which he had so often watered with his tears, and commended to the blessing of God by prayers, began to spring up. A number of youth manifested an unusual seriousness. Public worship was more generally attended. The countenances of the hearers were unusually solemn, their attention riveted, and numbers were drowned in tears. A divine energy appeared to attend the instructions given in the sanctuary, and in the family. No irregularities were manifested in any of the religious meetings. A profound solemnity uniformly pervaded them. It was the still small voice of Elijah's God, which pierced with the arrows of conviction, or consoled with the promises of the Gospel. In private conversation, those under serious impressions generally expressed a deep sense of the depravity—the pollution of their hearts; a conviction of the awful demerit of sin, particularly that opposition of heart to God, and his government, which they discovered in themselves. The convictions of sin were so pungent, as to be almost overwhelming. A view of their guilt rather than their *danger*, rendered those who were under conviction comfortless by day, and almost sleepless by night.

Many among those, who became hopefully pious, stated, that their attention had been gradually excited to view the importance of eternal truths, from their studying the Scriptures in a social manner. Where hopes were obtained, distress of mind was succeeded by a tranquil frame, which sometimes excited fears,

lest they were returning to a state of stupidity. This composure was usually attended with a degree of hope in the merits of Christ, and an expressed delight in the character, government, word, worship and ordinances of God, with earnest desires to be wholly devoted to his service. When inquiring of one, whose distress had subsided, what was the state of her mind, she answered to this effect. "I cannot better describe my feelings, than by using the language of Jacob: *Truly, God is in this place, and I knew it not.* My mind has been exploring distant regions to discern the being and perfections of God; but this morning I seem to behold him in every thing—His perfections are conspicuous in *all* his works. They are pre-eminently displayed in the glorious work of redemption. What appears most lovely in the character and government of Jehovah, is that holiness which shines with such lustre in them. I seem to have lost the opposition of heart to God which I once possessed."

The awakening continued from March to August, 1813. Twenty-four were added to the church, more than one third of whom were male members. Some of these were persons who had previously entertained hopes, some who then obtained hopes, have not yet professed religion. The fruits of this awakening, as far as my observation and information extend, are a prayerful temper of mind, and a humble,

circumspect, and exemplary conduct. That the Lord would graciously visit all our towns with a *reign of righteousness*;—that he would bless all your exertions to disseminate religious knowledge, and advance the Redeemer's cause, are the ardent desires of your affectionate friend and humble servant.

HERVEY WILBUR.

INSTALLATIONS.

IN May last, Mr. JOHN DEWITT (late of Lanesboro', Mass.) was installed Pastor of the Dutch Church in Albany, as colleague with the Rev. JOHN M. BRADFORD, D. D.—Sermon by the Rev. GILBERT R. LIVINGSTON, of Coxsackie.

In June last, the Rev. JOHN WATERS, (late of Chatham, in the county of Columbia, N. Y.) was installed Pastor of the church in West Stockbridge, Mass.

THE ANNUAL MEETING OF THE BERKSHIRE AND COLUMBIA MISSIONARY SOCIETY will be held in this city, on Tuesday the 19th of Sept. 1814. A Sermon is to be delivered by the Rev. Dr. FITCH, President of Williams' College, Mass. in the Presbyterian Meeting-house, at 2 o'clock, P. M.; after which the business of the Society is to be transacted.

POETRY.

SELECTED FOR THE COLUMBIA MAGAZINE.

" Mark the perfect man, and behold the upright, for the end of that man is peace."

SWEET is the scene, when virtue dies,
When sinks a righteous soul to rest,
How mildly beam the closing eyes ?
How gently heaves the expiring breast ?

So fades a summer's cloud away ;
So sinks the gale, when storms are o'er ;
So gently shuts the eye of day ;
So dies the wave along the shore.

Its duty done, as sinks the clay,
Light from its load the spirit flies ;
While heaven and earth conspire to say,

" SWEET IS THE SCENE WHEN VIRTUE DIES."

" O let me die the death of the righteous, and let my last end be like his."

" There is a calm for those who weep,
A rest for weary pilgrims found ;
They softly lie and sweetly sleep,
Low in the ground.

" The soul, of origin divine,
God's glorious image, freed from clay,
In heaven's eternal sphere shall shine,
A star of day.

" The sun is but a spark of fire,
A transient meteor in the sky ;
The soul, immortal as its Sire,
SHALL NEVER DIE."

ON PASSING A GRAVE YARD.

And is this narrow bound our lone retreat,
When life's last feverish pulse has ceased to beat—
When, toss'd no more on Passion's turbid wave,
We find a calm asylum in the GRAVE !

The GRAVE! Why does my chill'd and shiv'ring frame
Recoil, and start at this tremendous name?
Is it, that underneath its grassy sod
Once active friends now mingle with the clod?

Ah, no! For time, assuaging human woe,
Has check'd the tear which Friendship made to flow.
The GRAVE! Oh! shrink not from the view, my soul;
Soon o'er my head shall Death's dark billow roll—

Soon this fair world, and every dear delight,
Shall vanish from my dimm'd and aching sight;
On ME, to-morrow's sun may never glow,
No more may cheer me in this "vale of woe!"

Yet let me not repine; for bounteous Heaven
A full proportion of its joys hath given;
On ME, has Providence, with power benign,
Bade the bright sun of Gracious Mercy shine;

For Nature's casualties, and Nature's pains,
Th' unerring hand of Sov'reign Power ordains;
And, doom'd the common lot of life to share,
His bounteous hand afflicts us but to spare.

Can, then, my heart, this faithful record keep,
And yet my conscience too supinely sleep?
Can I acknowledge all the good I owe,
And yet my love with no more ardor glow?

May that bless'd Faith from which salvation springs,
That Hope which comes with "healing on its wings,"
Inspire my heart those precepts to obey,
Which point to realms of everlasting day!

SONNET.

SINCERITY.

Far, far from me be driven deceit and guile,
The affected frown, the dark designing smile;
The tale ingenious, and the treacherous part,
Which, though they charm, are foreign to the heart:
O, far from me be all the bliss they boast,
Who purchase happiness at honour's cost;
Who cringe and flatter, praise, and feign to love,
With empty words, that Truth will ne'er approve.

Rather be mine, whate'er I hope or fear;
 The soul's true language, acts, and words sincere;
 The guiltless thought, the motive upright, pure,
 Which heaven may bless, and Virtue's smile secure;
 Though humble then BELOW my lot should prove,
 My conscience is unstained, my hopes may soar ABOVE!

OBITUARY.

DIED in this city, on Saturday evening, the 3d inst. Miss LUCY ANN TOBEY, eldest daughter of the late Mr. Joshua Tobey, in the 12th year of her age.

The circumstances of her death were uncommonly distressing.—On the 18th of July last, as she was crossing the main street, she was thrown down by a waggon, containing eleven men, which passed over her body and broke her arm—She languished in great pain until her death. In every point of view she was one of the loveliest children, and one of the most interesting little sufferers, we ever knew—She was remarked for the sweetness of her disposition. The native meekness of her temper never left her, in moments of her greatest agony. She bore her pains with a fortitude which would have become a man, with patience that would have ornamented the vigorous piety of the "hoary saint." Tho' so young, she had an uncommon sense of religion. At her own request, her Pastor was sent for to pray with her—She would often pray for herself, in presence of her mother—She was one of the Catechumens of the Presbyterian Church. Her diligence and improvement were early noticed, and in these she was an ex-

ample to her little companions.—She was truly a child of "bright and early promise." We do not recollect to have witnessed on any occasion, more heartfelt sympathy than was expressed at her death. We could not but feel for sufferings so unnecessarily produced, and so nobly sustained.—When we remembered the cause of her distressing death, a new pang would shoot through the heart.

We hope her death, while it is improved to quicken us all in the duties of piety, will influence all good men to exert themselves to prevent such mischief and misery in future.

It is our duty to bow in meek submission to him "*who gives and takes away*;" but it is no less our duty to protest against the improper conduct of those, who drive with inconsiderate rashness through our public streets. P.

DIED at Williamstown, (Mass.) March 13, 1813, Mrs. MARIA DEWEY, aged 42, consort of the Hon. Daniel Dewey, Esq.

Endeared as Mrs. D. was to a large circle of friends by many ties, the writer feels unwilling that her name and worth should be recorded only on the monumental marble. She will not, indeed, be soon forgotten by her

friends;—but some account of her may be interesting and useful to others. Descended from one of the most respectable families* in the county, Mrs. D. had possessed many advantages for education and refinement. These she had used to good purpose; and the improvement of her powers of mind continued through life. Her mind was well cultivated—her judgment discriminating—and her disposition amiable, mild, and gentle. Her manners were refined, and expressive of a heart desirous of communicating happiness to others. In the several relations of life, as a wife, a mother, a child, a sister, a friend and neighbour, she was assiduous in the performance of duty, and filled with much reputation an important place in society. To her husband and family, and her particular friends, she was peculiarly endeared—to them her death was extremely afflictive. They became deeply sensible of the extensive sphere she had filled, and of the strong hold she had upon the affection of their hearts.

Mrs. D. had been, for several years a member of the church, and sustained a character unblamable in the view of her Christian friends. But, though her conduct was good, she was too well acquainted with her own heart to be satisfied with herself. She felt her sinfulness, and her desert of punishment. But to her, Jesus Christ, upon whom she appeared to place her reliance and hope, had brought life

and immortality to light. She believed the important, humbling truths of the Bible, and trusted that, through the grace of God, she should be admitted to the mansions of light and glory. Actuated by the operative faith of the Gospel, she wished others to enjoy its rich blessings; and, as a member of the Female Charitable and Religious Society of the town, she sought as well as in other ways, to do good to her fellow-sinners. Her prayers followed our missionaries to the East: the extension of the knowledge of the Gospel was a subject interesting to her heart.

The winter and spring of 1813 was attended with the prevalence of that disorder, which has so rapidly hurried thousands into eternity. Though her disease was complicated, she probably fell a victim to that disorder. For a considerable time before her sickness, even while health prevailed, she was impressed with the belief that she had not long to live. This quickened, and animated her in the performance of duty. It was evident to her Christian friends, for months before her sickness, that she was fast advancing in the Christian course. There was something in her language and conduct, which seemed to say, I am not at home, but I shall soon reach it,—and much must first be done. At length disease violently seized her, and, in less than three days, she reached, (as we confidently trust,) her heavenly home. Mrs. D.'s sickness loudly warns mortals not to defer preparation for death till a dying hour. Racked with excruciating pain, and partially bereft of her reason at

* Her father was the Hon. David Noble, Esq. a Judge of the Court of Common Pleas for the county of Berkshire.

times, she had no opportunity for preparation. To this she had already attended, and, though surrounded with every thing which could render life desirable, was ready to depart, when her heavenly Father called. Sensible of her approaching dissolution, she said to her aged mother, at the commencement of her sickness, "Be submissive, be resigned." And whenever she expressed her feelings, they indicated a mind, humble, resigned, and depending upon the mercy of God through the Redeemer. Several hours before her death, she perfectly possessed her powers of mind—the great struggle of nature and disease was past—and reason and religion completely resumed their place. This luminous period she employed to call her husband and children around her dying bed, and to address to them such religious consolation and instruction, as were suited to their situation and years. To one she gave a Bible, as the most precious legacy which could be bestowed.

When this most interesting and affecting scene was closed, she seemed to have accomplished all that she wished—composed herself to rest—and lay in comparative ease and quiet, till all the power of life was spent.

In the death of Mrs. D. her friends had much to lament, but more to give them joy. Her place was vacant, but she had gone to fill a glorious one. The reader has much to warn and instruct him. Her death strikingly exhibited the calmness and meekness, which the religion of Jesus, the *religion of the heart*, can impart to the dying hour. It was

mournful, and it was most satisfying ;—it was not the most triumphant, but it was most consoling. It did not exhibit the ardor of passion, but the assurance of faith ; not the shout of victory, but the mildness and firmness of heavenly certainty. May her friends—may all, so live, that their *last end may be like that of the righteous*. At the funeral, a sermon was preached by the Rev. Dr. Fitch President of Williams' College, from Psalm cxvi. 15. *Precious in the sight of the Lord, is the death of his saints.* [Pan.

Died, at Killingworth, (Con.) on the 20th July, of the prevailing fever, Rev. ACHILLES MANSFIELD, aged 63.

In this city, on the 1st instant, at the seat of Mrs. Thurston, Mr. SAMUEL L. BARTLETT, aged 22, from New-York.

To Correspondents and Patrons.

We have received a communication from our respected friend X.—We cordially thank him for his favour, which shall appear in our next. We hope often to hear from this valued correspondent.

We have no pecuniary object in offering our work to the public. We therefore can solicit their patronage without the fear of reproach. Our object is really important, and it can only be accomplished by the kind exertions of our friends. We tender our grateful thanks to those who have interested themselves in procuring subscribers. We hope those, to whom subscription papers have been addressed, will give them early and prompt attention.

Religious Communications will be gratefully received, addressed free of postage to the publisher, ASHBEL STODDARD, corner of Warren and Third-Streets, Hudson.